The Bombay Guardian.

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WEEKLY REVIEW.

—A disruption has taken place in the Dacca Brahmo Somaj. The Progressives have withdrawn and advertized their secession in the papers. A great deal of bitterness and bad feeling has for some time existed between the two parties.

—The Moolvees of Delhi, Lucknow and Rampore, having been consulted on the subject by a certain Ameer Houssein, have decided that a *jehad* or religious warfare is not lawful in a country where Mahomedans enjoy protection and full religious liberty (even though the Government be of a different faith,) and where—it is significantly added—the Mahomedans have no means of waging a successful war. We are left to infer that if the Mahomedan subjects of a Christian power should at any time be in a position, or imagine themselves to be in a position to wage a successful crescentade against the Government, the case would be altered. This deliverance is not very satisfactory.

—Mr. Gladstone says that Government will recognize the Republic when France has *confirmed it by vote. Lord Palmerston did* not wait for such confirmation before recognizing the autocracy of Louis Napoleon after the coup d'état. If Mr. Gladstone cannot yet recognize it, can the Prussians? If not, with whom can they treat? On the other hand, how can there be anything like a vote taken so long as the Prussians occupy France? The condition of things is wholly anomalous, and conventional ideas must be dismissed, and much must be taken for granted. The English and other powers ought to do their utmost to hinder the further prosecution of the war.

—The telegraphic cable to be laid between Madras and Singapore is on its way out and we may hope that before the end of the year communication will have been extended so far towards China and Australia. There is to be an independent line, overland, between Bombay and Madras, connecting the Indo-European cables with the Singapore one. Japan has resolved to introduce telegraphs; China persists in rejecting them. A fault has occurred in the Red-Sea cable, and we re dependent upon the land lines for communication with Europe.

We have been much interested in an address presented to Mr. Keshub Chunder Sen by 'the ministers of the Church of the Lord Jesus Christ' in Nottingham and its neighbourhood, forty-four in number. About one half of these are clergymen of the Church of England; the others belong to the Congregational, Presbyterian, Baptist, Independent, Wesleyan and other bodies. We have much pleasure in subjoining this address and would particularly invite to it the attention of our Native friends who sympathize with Mr. Chunder Sen. They will see that it is the deep interest taken by English Christians in the conversion of India that leads them to extend such a friendly reception to the Baboo. They will see what this welcome means and what it does not mean; and they will take note of the real, substantial unity that exists among different bodies of Evangelical Christians. Some things said by Chunder Sen on the subject of denominational divisions, received an emphatic answer in this address.

Nottingham, June 20, 1870.

To Baboo Keshub Chunder Sen

Sir,—We, being ministers of the Church of the Lord Jesus Christ in several of its branches in Nottingham and the neighbourhood, having been invited to meet you on the occasion of your visit to this town, desire to assure you of the deep interest with which we have heard of your history and labours in India. We rejoice that Christian missions have been honoured by God to liberate so many of our fellow-subjects in India from the superstitious notions of the Vedic faith and of Hindoo worship, and that you are able to testify to the helpful influence upon your own mind of our missionaries, and of that Bible which we believe to be the inspired word of God.

We desire to assure you of the thankfulness with which we have heard that you have been led to discern with us some truths, which we regard as of the highest moment; such as the duty of humiliation and contrition before God on account of sin, the origin of divine life in the free grace of God, and the necessity for religious association and public worship for the cultivation of this Divine life. Our deepest sympathies, moreover, are touched by your descriptions of that Divine life, as a life of communion with God and prayerful reliance on him. Permit us however, to indicate certain fundamental truths to which the Catholic Church of Christ has continually borne witness, and which we beg with sincere respect, and in the belief that you wish to know our common faith, to testify to you. These truths, we assure you, give substantial unity to the Church amid all its outward divisions.

We believe that God has given us a revelation of His holy will to certify us concerning our relation to Him, our duty, and our eternal destiny, amid the doubt and darkness of our own conjectures and fears, and that the Holy Scriptures are that Revelation; that in them we find that law by which is the knowledge of sin, and by them alone is revealed that Saviour by whom is deliverance from sin. We believe that sin is guilt, and needs expiation, and that in Jesus Christ alone we have redemption, through his blood, the forgiveness of sins. We believe that the Lord Jesus Christ, being God manifest in the flesh, is man's sole Redeemer and Lord, and merits the absolute trust, and demands the absolute obedience, of our spirits. And we believe that only by the Holy Spirit of God, given by the Father through the mediation of the Son, can we receive real spiritual life, a right sense of our fallen condition, and a true knowledge of Jesus Christ as our Lord and our God.

These blessed truths we cannot but regard as of vital importance, and we beg to assure you that our prayers are offered to God that you and our fellow-subjects in India may be led by the Holy Spirit into all the truth as it is in Jesus.

Francis Morse, M. A., Vicar of St. Mary's.
Henry Wright, M. A., Rector of St. Nicholas.
Thos. M. Macdonald, M. A., Vicar of Holy Trinity.
Thomas Pyper, M. A., Vicar of New Radford,—and forty others.

We have been favored with a copy of 'Two Addresses delivered in the General Assembly of the Free Church of Scotland, in May last, by the Moderator, Rev. Dr. Wilson.' These addresses are characterized by the well-known ability, largeness of view and perspicuity of the author. We subjoin an extract from the first of them:

"Our people have supported, over the whole extent of our native country, an able, a faithful, and a laborious ministry, which is already of double the magnitude of that which belonged to the Free Church on its separation from the Establishment. They have afforded the means, wherever needed, of erecting decent, convenient, and recognisable fabrics for the worship of God. They have stimulated efforts for upholding a school establishment, similar to that maintained on our old and admired parochial system. By them have been founded, and nearly completely endowed, three theological colleges, with a staff of professors probably more complete and efficient than is to be seen anywhere else in our native isles. They have assisted in sending four hundred ministers to the British Colonies, where they supply the wants of most respectable congregations scattered over the whole extent of these colonies. They have assisted the Presbyterian Church in England in its efforts to meet the spiritual exigencies of our countrymen who cross the Tweed, and to advance that evangelistic work which is peculiarly required by the untoward and backward influences which largely prevail to the south. They have aided the enterprises of evangelistic churches and societies on the Continent of Europe, as well as furnished a ministry for our countrymen there engaged in business, or seeking health or recreation. They have maintained a mission establishment for the Israelites of Europe (I wish they had united the East with the West in this endeavour to commend the Messiah to those who are beloved for their fathers' sakes). And, not to speak further of the smaller endeavours made by them to proclaim the glorious gospel of the Saviour, they have supported most vigorous and efficient missions in the vast and inviting fields of India and Africa. All these beginnings and endeavours are of a most hopeful and encouraging kind, though they doubtless require a vast expansion. Most inspiriting is the passage of Scripture selected as a motto for the Confession of Faith of 1560:—"And this glaid tydingis of the kyngdome sall be precheit through the haill warld for a witnes unto all natiouns, and then sall the end cum." Let us ever act in the spirit of the evangelistic determination here indicated, resting on the grace and seeking the blessing of God."

In view of such statements as this it would surely ill-become any to believe that the disestablishment of the Irish Church will tend to weaken or cripple that church.

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SATURDAY, OCTOBER 1, 1870.

PROPHECY AND HISTORY.

Some reference has lately been made in our columns to a school of interpreters of prophecy, who maintain that the whole of "Revelation" is unfulfilled, and belongs entirely to the future. It was necessary, no doubt, that there should be this view propounded; for, given the prophecies and the measure of mystery in which they are shrouded by their symbolic language, on the one hand, and man's inventiveness on the other,

it would be strange if any hypothesis were omitted that could possibly be conceived. In the nature of things there will be all conceivable interpretations. The view to which we refer is a very modern view, and it simplifies matters wonderfully. They who adopt it are absolved from all necessity of considering the great facts of the last eighteen centuries, in the light of prophecy; for their fundamental principle is that God has not made his people dependent upon a knowldge of history for an understanding of the prophecies; they are not bound to consider the arguments of their opponents, arguments found in supposed analogies of prophecy and history, for they deny that there can be these analogies; that prophecy has any referenee to historical events. Dr. Tregelles says: "We have no need whatever to go out of the Scripture itself in order to gain information as to those things of which we read in Scripture." Mr. Trotter says: "History was not written in heaven; and the attempt to interpret prophecy by history has been most injurious to the ascertainment of its real meaning." They who have adopted the opinion that Scripture always furnishes its own elucidation, will certainly not occupy themselves with the historical testimony adduced in support of the views of others. We say therefore that this view simplifies matters exceedingly.

In another view, however, it complicates them; for it impeaches the very testimony of Scripture itself. Several pages of the Gospels are taken up with predictions of the overthrow of Jerusalem and of the destruction of the Jewish polity, and of the dispersion of the Jews, to be effected by a hostile power, and a number of important details are mentioned; and yet there is not a word in the New Testament concerning the actual fulfilment of these prophecies. In the providence of God, profane history has furnished us with a very full narrative, showing very particularly (without intending it) how wonderfully these predictions were fulfilled. But, it is said, the prediction itself is quite enough to the child of God; he knows that God's word is sure to be fulfilled; profane history tells him nothing that he did not know before. But the question is not concerning the child of God. Miracles, tongues, prophecies, all this supernatural testimony is for those who believe not, that they may be convinced of the truth; and therefore the testimony of profane history is more important in this connection than an inspired narrative would have been. The unbeliever asks for evidence that this is the word of God, and in reply he is referred to the prophecy in Scripture, and to the testimony of its fulfilment furnished out of Scripture, furnished by Jews and Romans who had no thought of verifying Scripture, but only of recording the actual facts. And very many in all ages have been convinced by this testimony, and have become followers of the Lord Jesus, in consequence. And it is not correct to say, that the people of God receive no benefit from becoming acquainted with the fulfilment of prophecy. The apostles themselves found great confirmation of their faith, when predictions of our Lord were fulfilled. See John II. 22 and many other passages. In fact prophecy can almost never be fully understood until it is fulfilled.

As for the idea that the vicissitudes of the Church during these eighteen centuries have no place in the prophecies of Scripture, we think its untenableness can easily be shown. In 2 Thess. II, we have a prophecy of the man of sin. Paul tells the Thessalonians that the glorious advent of Christ was not to be immediately; that there was to be a falling away first; and the rise and progress of a power then already beginning to give evidence of its existence, designated the man of sin, &c.; and tells them further that there was a power then ascendant which would hinder the rise and progress of that system until it was taken out of the way; so that the prophecy covers the entire interval from the year 54 when the epistle was written until the glorious advent of Christ.

Again, in Daniel II we have a prediction of a continuous series of events stretching onward from the days of Nebuchadnezzar to the time when the power represented by the little stone cut out of the mountain without hands, was to destroy the kingdoms of the earth and when the kingdom set up by the God of heaven shall fill the whole earth. And other prophecies of Daniel bring distinctly before us the Babylonian, Medo-Persian, Greek and Roman kingdoms, and the dissolution of the latter into a number of kingdoms; and it is not in Scripture but in history that we find the description of the wonderful way in which the providence of God brought to pass exact fufilments of those prophecies.

Mr. Trotter affirms that a peasant or artisan is not dependent on learned men for his knowledge that a prophecy has been fulfilled. Mr. Gosse, in a little work entitled. "The Revelation, how is it to be interpreted?" replies thus:

"I have had some experience of peasants and artisans, real converted persons, holy and faithful; and I find that a considerable proportion of them are not only dependent on educated persons to translate the mind of God out of Hebrew and Greek into English, but to explain that very English version in a homely conversational way, line upon line, before they can get any correct ideas at all out of it. I should like to see the results, truly set down, of a catechetical examination of the uneducated portion of any gathering of saints in the country parts of England, on the meaning of the detailed symbols of the Apocalypse. I wonder how much of the elaborate system of Mr. Newton's 'Thoughts,' or even of Mr. Trotter's 'Plain Papers,' would be educed from those, dear worthy Christian people though they be, who have never learned geography or history, nor even to read with understanding. It may be said this is an extreme case; but if the principle contended for is good for anything, it should apply to such persons, who form so large a portion of our assemblies. Have not such persons received the Holy Ghost? Of course *very much of truth must be taken from others on trust;* or where is the need of human ministry in the Church of God? I dare say I shall be misrepresented by some as denying the presence of the Holy Ghost in the Church. But I appeal to known facts, and plain common sense."

It is only in modern times that the Scriptures have been put into a form and furnished at a price that would enable the peasant and artisan to possess them at all; and we believe that this glorious epoch has itself been made the subject of prediction.

History is just the record of human experiences; and current history often makes itself manifest to the most uncultivated peasant or artisan. During the ages when Christians were persecuted to death because they trusted for salvation to the blood of the Lamb, by a power that claimed to be Christian, they did not need much erudition to find the historical fulfilment of many of the apocalyptic predictions. These predictions powerfully strengthened their faith, and armed them for the conflict. And it was the irresistible evidence of such fulfilment that had much to do in bringing about the Reformation.

THE SECOND ADVENT. XXXIV.

The Lion of the tribe of Judah, the root of David, hath prevailed to open the book. Rev. v. 4.

The woman of Samaria said, 'I know that Messiah cometh; when he is come he will tell us all things.' This was the general expectation entertained concerning the Messiah; all that was obscure, dubious, enigmatical in the Old Testament should be cleared up by him; the points debated with so much warmth not only between Samaritans and Jews, but between Pharisees and Sadducees, Herodians and lawyers, and the different schools of sacred learning, would be determined; in him should be all fulness of light and plenitude of authority. Many different conceptions of the kingdom of God that was to be set up by him, were entertained; the various representations of the prophets were variously understood; but as soon as he should appear the truth would be divulged and all errors dissipated. Hence this presumed that all would receive his testimony; that no man would think of gainsaying or resisting his authority. Well, the Messiah came. In him was life and the life was the light of men. He was the light of the world. The Jews met him with the prophecies in their hands. Christ came to them with all the prophecies in his heart. His teaching was the exhibition of the kingdom of God, in words as simple as it was possible to use. He came preaching the kingdom of God, the kingdom of heaven, that glorious and sublime kingdom of which the prophets had spoken so much. Now we shall learn just what those predictions mean. And Jesus begins by telling the Jews that except a man be born again, he cannot see the kingdom of God; he must be born of the Spirit, be made spiritual, be delivered from a carnal nature and carnal views. He drove the people back to the recesses of their own hearts. They were looking for some grand and overpowering exhibition of external majesty between heaven and earth, some marvellous baptism of visible glory upon Jerusalem, radiating death to all enemies, and sending its effulgence to the very ends of the earth; but to the expectants Jesus says, How is it with your soul? Are you yet in your sins? Have you been born again? Is your heart pure that you can see God? Are you meek and poor of spirit that you may inherit the earth? Do you hunger and thirst after righteousness? Have you such faith in me that you are willing to be cast out, persecuted, put to death by your very friends and kinsfolk?

The entire ministry of Christ was devoted to the Jews. His instructions were all addressed to those who had more or less acquaintance with the prophecies and promises of the Old Testament, and who professed to be looking for their fulfilment. Well, he is the Interpreter; to him it is given to open the book and loose the seals; this he did in his various discourses preached in Galilee, Samaria, Judea, to high and low, lawyers, scribes, publicans. And it is made clear as day, to those who have grace to receive his testimony, that the kingdom must be in us, else it is impossible we should be

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in it. The kingdom of God is righteousness, peace and joy in the Holy Ghost; union to Christ by faith; oneness of will with the Father. To pray that God's kingdom may come is to pray that his name may be hallowed and his will done upon earth as it is done in heaven. The Lion of the tribe of Judah did not fully overcome till he had died upon the cross, risen, ascended, poured out his spirit. Then began his disciples better to understand how exceeding abundantly above all that they had conceived, the Old Testament prophecies were fullfilled in him. It was no longer necessary for men to come up to Jerusalem to have access to God; God was in Christ and Christ was with disciples even unto the end of the world. we find them quoting the prophecies, the Old Testament, no matter how Jewish their phraseology, as God's instructions to them, and they distinctly notified the Gentile converts that they too had part and lot in those ancient promises. See Acts XIII. 47., XV. 14-17, 2 Cor. VI. 16—VII. 1. In fact the apostolic writings are saturated with Old Testament prophecy; it is constantly brought in to be unfolded and identified with the glorious work of the Spirit. But what about the Jews, nation so wonderfully preserved while so wonderfully scattered; shall they not be restored to their own land, that is to say, the which the Lord gave to their fathers? many think so and many others think so, and this may be the purpose of God; but this is not what the prophets have reference to. Under the Jewish dispensation, restoration to the favor of God and restoration to their own land were linked together in the nature of things; it was in the temple that God was to be worshipped and found; but that condition things forever passed away when the apostles received the commission to preach the gospel to every creature. 'The word is nigh thee, even in thy heart and in thy mouth;' receiving the word we receive Christ. Let the Jews receive Christ, and they will then look on things as the apostles did; they will be new creatures; old things shall pass away; all become new; there shall be neither Jew nor Gentile, but one fold and one Shepherd; the middle wall of partition shall disappear; pleasure in exclusiveness shall vanish; the neighbour shall be the man that has need, though he should be dwelling in remotest isles of the sea. Then, if it be the pleasure of the Lord, they will repair to Palestine and dwell there; but it shall be no more the old Palestine, the holy land in the midst of an unholy world; for faith everywhere gives access to God and to the riches of his grace. As for the opinion that they shall be restored impenitent and converted there through a special manifestation of Christ, it is to us inconceivable that God should restore in unbelief those whom he banished on account of unbelief. Among all the references to the Jews in the New Testament, there is not a single one that speaks of their return to Palestine, and it is remarkable how Paul in the 11th of Romans has avoided all reference to this. But let us notice, more particularly, what it is that Paul here says about the future of the Jews.

WHAT IS TRUTH?

Shall confess me—shall deny me. (32, 33). The world's antagonism presents itself in these days in a very subtle form. It has made for itself a Gospel eliminated of all that which is distinctively offensive, which it explains away by some hypothesis of its own, and this it says is the true Gospel, and nothing else can be the true Gospel, for this alone corresponds with our best notions of what is just and good and fitting. Your Gospel (it says to those who insist upon the *ipsissima verba* of Christ) is no Gospel at all; it is false to our conceptions of charity and worth, and to our conceptions of God and man; you are enemies of Christ and of humanity by fanatically denying our right to interpret it in a large and liberal sense. And see how many good Christian men and ministers who once took the same limited traditional view that you take, have come over to our side; some of your highest dignitaries have acknowledged that we are right and exerted themselves to prove that it is a very dangerous and misleading thing to regard the whole Bible as inspired and infallible; Christ would be ashamed of you, if he were alive in the midst of us, for you seek to commit him to things the fallacy and impropriety of which we have abundantly shown. This is the antagonism that Christ's confessor is called to encounter. The world no longer puts to death those that insist upon the inviolability of Christ's teachings; it is not necessary; an instrument of torture has been found that answers the purpose equally well; one that outlaws a man from the brotherhood of the enlightened; one that puts upon his forehead the brand of narrow-mindedness, uncharitableness, fanaticism, superstition; who can endure this? Blessed be God, some can endure even this. There are some, not many, whose devotion to Christ is such that they will not let one of his words fall to the ground, and will not give up those teachings of his which the world pronounces obsolete; confess him they will and to the uttermost, and they are sure that the seal of the living God shall in due time be seen upon their forehead. 'Heaven and earth may pass away, but not one jot or tittle of my words.'

He that loveth father or mother more than me is not worthy of me. (37) The one foundation laid for all goodness in this world is Christ. God saw the world in a state of ruin, and he began a new world in Christ; this is my beloved Son, He exclaims, in whom, in whom alone I am well pleased; the first and foremost, law, the primary indispensable condition of all acceptable obedience, is, that men should come to him. There are men who have a much keener sense of obligation than others; they cannot understand such a suggestion as that their long and careful observance of the dictates of conscience, should be without its weight in the sight of God; that their morality should be vitiated because Christ was not the foundation on which it was reared. How many there are with warm and kindly feelings towards their mothers, their sisters, brothers, fathers, children, friends, studying habitually to please and comfort, and not in vain; their amiability and generosity make them to be greatly valued; yet this very kindness of theirs, it may be, hinders them from feeling that they stand in need of a salvation provided for the chief of sinners. The word of Christ is explicit. This goodness will not count. God knows them not, if they refuse to enter into his new creation, the door of which is Christ. In the kingdom of Christ, the structure proceeds *ab imo*; first Christ, then all obligations in Christ. Alas for the goodness and merit that will not let us enter in at the narrow gate! Christ first and then the decalogue. Our morality may count with men, it will not count with God, till we have learned it anew in the school of Christ, and then it will count not as ours but as Christ's.

They anointed with oil many that were sick and healed them. (Mark VI. 13.) This was simply to indicate, in a visible way, the connection between the faith that healed and the subject.

He commanded it to be given her. (Matt. XIV. 9.) A silly, frivolous, corrupt girl, the daughter of an adulteress, has but to dance and she obtains such control of the heart of the king that he is constrained to order the execution of a man whom God had raised up and trained and sanctified and sent on a most important mission to mankind. What a marvellous world it is, where the merest caprice of the most worthless of beings can take away the life of God's most highly endowed servants. A John the Baptist who had been thirty years holding most intimate communion with the skies, the greatest of all the prophets, greatest of all born of women up to the time of his birth, such a life placed at the disposal of the daughter of Herodias, and sacrificed to her petulant whim. What a madly-governed world this must appear to one who is not let into the secret of matters by the word of God. What wonder is it that men who are without faith should come to the conclusion that there is no such thing as Providence, no personal deity at the head of affairs. But the believer, though sometimes staggered for a moment by these surprising things, has the most difficult features of the problem solved for him in the word of God and at the throne of grace. In the case of John the Baptist, he considers that he was immortal till his appointed time came; that until he had accomplished the work given him to do neither Herodias, Herod, nor any other power in the world, could hinder him; he was absolutely guaranteed from harm; a thousand diseases that are in the world, a thousand contingencies, a thousand dangers, all were utterly without power to stay him from the fulfilment of his work; not a hair of his head could perish, until God suffered it to perish. He who now suffered him to be slain at the dictation of this worthless creature, knew how to glorify himself by the death of his servant, and to overrule it for final good. Sin is for the present apparently, all but omnipotent; but there is a world of significance and of comfort in that *all but.*

Come ye yourselves into a desert place and rest a while. (Mark vi. 30). The Christian worker needs the opportunity of private communion with Christ, and it will prove a mistake not carefully to seek and secure such opportunities. In the houses occupied by Christ and his disciples there was little opportunity of securing privacy; to get away from the distraction of society one had to go to the mountains and desert places. No matter how far one would have to go, it was worth the effort; Christ teaches his disciples plainly that they must secure such seasons of spiritual rest and refreshment even at the cost of some exertion. Christian activity is good, is essential; there cannot be Christian life without it; but the stream cannot mount higher than its source, and it behoves the Christian worker to remember that all his springs are in Christ, and that he cannot live on past discoveries of Christ; he needs to be getting new apprehensions of the manifold fulness of Christ, and to be striking further out into the ocean of his love. *Rest a while.* What is the rest of the Christian? Communion with Christ and with fellow Christians. Rest fits and disposes one for new labor; and the evidence that our rest is from Christ, is shown in the quickened zest for his service. How far is all this from the false conception of those who immure themselves in cloisters.

LEAFLETS.

"A MAN'S LIFE CONSISTETH NOT IN THE ABUNDANCE OF THE THINGS HE POSSESSES."

The possession of property and the happiness of life are not related to each other as cause and effect. It is a very common and a very great mistake to suppose that they are so related. If man were a mere animal, with just enough of mental endowment to enable him to delight in the beautiful and appreciate the importance and pleasantness of influence, his life might indeed be said to consist in the abundance of the things he possesses. But our Lord in these words takes a higher view of man. He views him not merely as an animal, even with a large amount of higher qualities superadded, but as a rational, elevated being with powers and faculties of a wide-ranging developing character, not content with present attainments, but ever reaching forward to other and greater. This is unquestionably the right view of man's nature, and if these ever developing, ever grasping powers were but rightly directed and rightly guided, they would prove what in general they are not, the source of ineffable pleasure and the means of acquiring exceeding happiness. Men are ever striving to procure more than they possess; and if prudently carried on, this is a laudable strife. Wanting this characteristic, peculiar to the human race, men would be little better than the brutes around them, who have no desire and no capacity for improving themselves. They would remain in the same standstill position for ever. Science, with all her glorious train of experiments, inventions, prognostications, and practical benefits, would be nowhere. We should have no schools, no commerce, no development of nations; nothing but the bare earth and sea and what they yield unasked. Accordingly God implanted in man the faculties which enable him to take his place on the earth as lord of all it contains, and to improve and exalt himself at the expense of all the inferior world.

Thus far man, when he raises himself from one step to another on the ladder of intellectual and material advancement, is only carrying out the beneficent designs of his all-wise Creator; and so long as he continues to seek his improvement by legitimate and God-ordained means, his life—at least his earthly life—will to a very great degree consist in the abundance of the things he possesses. But men step beyond these means. They make haste to be rich and great. They give loose reins

to their grasping propensities and strive to gather around them this world's good *per saltum*, thinking that by so doing they are laying up for themselves treasures which will afford them unmitigated and ever growing pleasure. They think their happiness will keep pace with and always accompany their desires. In this, however, they are mistaken. Desire is not of this nature. It is a swift and strong runner. It ever keeps ahead of happiness, and, stopping only for a moment at every new acquisition over which happiness could linger long, starts again refreshed and strengthened by its achievement. Thus the covetous heart is never satisfied. Like the insatiable grave it ever cries, Give, give. Hence our Lord gives the faithful warning: "For a man's life consists not in the abundance of the things he possesses."

But there is yet a deeper meaning in the great Teacher's language. He alludes to more than the life which now is. He couples with His instruction a parable of a rich man who, in order to store away his superabundant and increasing goods, resolved to pull down his barns and build greater. It would have been better if he had pulled down his pride and self-exaltation and built for himself a home where there is no moth or rust or robber. He had become rich toward himself, but not rich toward God. So in a moment when he thought not of it, he and his treasures were parted, and he found himself naked and alone at the bar of God.

The treasures of earth, no matter how great and precious, are not permanent. There is nothing wrong, nay, there is much to commend in seeking wealth by lawful means and for good and beneficent purposes. Such wealth is of immense service, and yields much enjoyment both to its owner and to those for whose benefit he may share it. But if the soul all the while be poor and miserable and blind and naked, what will the earthly substance do for it when it meets the eye of the Judge of all? "The life is more than meat." The soul's life is more than all the riches of earth. If the natural life of man consists not in the abundance of his possessions, much more is the soul's life and happiness independent of these mundane treasures. Lazarus was a happier, though an infinitely poorer man than Dives. The poorest child of God that breathes out his life under some shed by the wayside, is happier than was Cresus with his £21,400,000 worth of property. There is that in the happiness of the spiritual life which is unaffected by the caprice of fortune. That life is fed, not from earthly springs, though those often refresh it, but from the very Fountain of life Himself. It is a life hid with Christ in God. Like an Artesian well, which does not depend for its supply on the fitful showers which fall on the earth's surface, but on the waters which flow up from the inexhaustable fountain far below, the life of the soul consists not in the abundance of earthly treasures, nor is sustained by them, but grows and developes and luxuriates from a participation in and communication with the fulness of the Godhead itself. This is the life which shall never go out, but which will go on expanding and increasing in happiness and joy throughout all eternity.

Gujarat. R. A.

Epitome of News.

Saturday, September 25, 1870.

—In the *Madras Observer* is a notice of the baptism of a young Hindoo, and a translation of a letter written by him to his father. In this letter he says: "Do not even dream that, after I become a Christian, I would in any way be disobedient to you. On the contrary, I shall hereafter obey you and my mother more than I have ever done before. If, as you said, I lose my sight by becoming a Christian, I shall still thank my Lord, who gave sight to many people. If any of my bodily members were lost, I would still think of Him whose body was wounded for me, a poor wretched sinner, and praise him for his goodness. You need not, therefore, be distressed about these things; you may perhaps say there are many young men in this country who have been educated, and have received University degrees, and yet they have not embraced the Christian faith. True; but there is as great a difference or distance between worldly learning and divine learning, as there is between east and west. My Saviour says, I dwell with him that is of a contrite and humble spirit. If, as you say, I become miserable in the world, I may say that I still believe that He that feeds the raven and birds, will also feed me, and He that clothes the plants and flowers will also clothe me. Let this not make you anxious. You may ask, there are many heathens, how is it you alone have become so wise? If I, who have tasted the love of Jesus, were to act like you, God would punish me righteously. The word of God says, he that knoweth the master's will and doeth it not shall be beaten with many stripes. Therefore do not be sorry."

—The *Record*, on the recent decision of the Dean of Arches: "It has been well said that if this judgment should prevail, it would establish the fact that our Reformation was a sham, that our martyrs went to the stake for an abstract metaphysical idea, and that the compilers of our Articles and Liturgy were, as the Dean of Ripon said they must have been, no better than 'bunglers.'"

—The much greater mortality of the European than of the Native army, is traced in the *Times of India*, to intemperance, excessive meat diet, and congregation in large barracks with common latrines &c. "The evils inseparable from agglomeration are manifold and exceedingly easy to trace and check. This had long been known to intelligent medical men in India; but, yielding to the pressure of 'competent scientific authorities,' we have deliberately chosen for the European soldier 'standard' habitations which tend to confirm and complicate some of the worst evils they were intended to check. We cannot pull down these structures, so new skill must be exerted to counteract the evils associated with all 'phatansteries.'"

—A writer in the *Times of India* lately arrived in Bombay from Persia, says, the Shah, paid a visit to the Indo-European Telegraph office at Teheran, and after having every thing explained to him, despatched and received a number of telegrams like the following *Telegram No. 1, to Koum, from the Shah in person*

"How much money hast thou for the Shah Khan?" (To the Governor).

Answer.—(After a pause of about three minutes, the rascally Governor evidently considering (for all along the line the Governors had been forewarned.) "When the Asylum of the Universe commands less than the least of his slaves, he will give all he is worth."

Telegram 2, to Koum.

"How much is that?"

A—"10,000 tomans = £4,000."

Telegram 3, to Koum.

"Send the money, the Shah commands; he is well pleased."

Telegram 4, to Kashan.

"Oh! Khan, the Shah wants money, how much hast thou to give him?"

A.—"Whatever the Light of the World commands is at his service. I have 5,000 tomans = £2,000."

Telegram 5, to Kashan.

"Too little. Send me 20,000 tomans (£8,000), the Shah has said it."

—Reuter's China Express; Shanghai, Aug. 18: "Emboldened, no doubt by the events in Europe, the latest device of the Mandarins has been to put into circulation thousands of roughly-painted fans bearing a representation of the massacre of the French Consul, the burning of the Cathedral and Chinese triumphant, whilst the Chehsien is depicted as present, looking on from his official chair. These fans are sold for 50 cash, and are made up of bamboo and common paper. Another fan, it is said, is being prepared to represent the murder of the Sisters.

"The Shanghai *Evening Courier* writes as follows: "Our Minister is, we are told, awakening to a sense of the dangers that surround him and his nationals, and he has yet time, we honestly believe to save us by promptly telegraphing to England for some troops from India, and getting immediate aid from Japan and Hongkong. If he does not act at once, the Tientsin fans and other like contrivances will have roused the sparks into a blaze that will extend from Manchuria to the Bay of Zulin.

"Latest accounts from the seat of the Mahomedan rebellion in the west state that fighting and slaughtering continues fearfully. Whole cities are taken and put to the sword. The rebels are reported to have many foreign arms, and to number 300,000. They are now advancing on Chih-li, and the Imperialists have ther hands full in keeping them at bay. Daily fights occur."

—Famine is threatening the southern and south-western districts of Persia

—Sir Roderick Murchison, in the *Times*; "I have received a long latter from Sir Samuel Baker, dated the 15th of June, at Towfikeeya, on the banks of the Wite Nile, lat. 9 26 N. He has there established a station in the Shillock country, in which he will pass the rainy season, and has erected magazines of galvanized iron to protect his provisions and materials. His flotilla of 53 vessels is moored along the wharf; the troops and Europeans were comfortably housed and in good health. Sir Samuel has been satisfactorily joined by all branches of the expedition, *via* Khartoum, Mr. Higginbotton, his chief engineer, having conveyed the vessels and stores across the Nubian desert on the backs of more then 1,800 camels. But the delay caused by the abstraction of all conveyances duirng the opening of the Suez Canal, and the absence of all preparations at Khartoum, which Sir Samuel had directed to be ready, caused the loss of the favourable season for the voyage up the White Nile.

"His camp, on the banks of the main river, being established, Sir Samuel will employ his 1,500 men to sow and reap corn for the advance to Gondokoro in November next. At the station he has stopped a boat laden with 150 slaves, who he says were packed as close as sardines in a cask. Including another lot which he had liberated, he had already freed 305 of these miserable creatures, mostly women, young girls, and boys, and he writes with satisfaction that one of the first labours of his English blacksmiths was to cut through the chains which bound these unfortunates together, all of whom on obtaining their freedom were duly registered."

—The *Pioneer* publishes the following cure for a took-ache: "One drachm collodion, two drachms carbolic acid. Mix the above, when a gelatinous mass will be precipitated, a small portion of which inserted in the cavity of an aching tooth invariably gives immediate and lasting, if not permanent, relief."

—*Spectator*: "We can hardly conceive a case even in the field when falsehood is advantageous, and when the time comes for appealing to the nation it is almost certain to be disastrous. Its effects at first is to paralyze effort, afterwards to spread an unfounded despondency, and always to destroy that confidence between governors and governed without which the nation loses half the advantage of its organization. The tone of the mass of citizens in any country about war is almost invariably the same. They will do and suffer whatever is necessary to be done and suffered, but they do not wish either to do or to suffer unless it is required. Either they have done their part, as Prussians might say; or they are not organized, as Frenchmen would say; or they know nothing of the duty, as most Englishmen might safely say. To tell them their army is victorious, therefore, is to exite in them an unwillingness to do that army's work against which orders and appeals fall almost powerless."

—*Overland Mail* Sept. 2: "The Mayors of Nancy and Epernay have been dismissed for recommending citizens not to oppose the invaders.—A solemn protest has been made by the Germans against the French for firing on flags of truce. The Germans announce that they will send no more flags of truce.—Any talk of intervention is strongly opposed at Berlin.—Disturbances in France—the peasantry rising against the nobles and clergy—are reported from Ile-et-Villaine, Montford, Houdain, Bretagne, and Tourain.—Subscriptions received in London by the National Society for the Relief of the Sick and Wounded already exceed £ 50,000.

The excited state of the French provinces may be judged by the fact which comes to us from Paris that an agitation has commenced in various districts against the nobles, gentry, and clergy, who are accused by them of being secretly in favour of Prussia. It is a more intelligible, though still a melancholy circumstance, that attempts are made to excite religious fanaticism against the French Protestants, as if they were secretly in favour of their co-religionists of Prussia. They were warmly vindicated from these accusations by the Minister of the Interior, and by a portion of the press in Paris.—Writing on the 19th from Nancy, the special correspondent of the *Times* with the Crown Prince's army says:—"We have a section of the British House of Commons here today, Sir C. Dilke, Mr. Auberon Herbert, and Mr. Winterbotham, who have joined the Juanitas, and whom I have just seen with their badges on their arms preparing for their work as Brothers of Charity. They travel with the train of hospita

supplies under Count Coltz, and along with them are eleven Sisters of Charity and deaconesses. They have had, they tell me, some amusing adventures on their way, have been arrested by both sides, have had odd lodgings and adventures, and have passed over the recent battle-fields in the Crown Prince's track." These gentlemen are attached to the hospital establishments of the Crown Prince's army, and will follow head-quarters, one day's march in the rear. I hear from them that a Sister of Charity was killed while attending to the wounded at Woerth—too near, alas! to the front of the battle.—The *Times* correspondent relates a melancholy episode as to the fate of a youth of nineteen, left in command of his regiment by the death of thirteen officers. He says:—"To the usual inquiring glance that all officers who had not seen me before threw over my most unregimental attire, I replied by offering them a drink of some of the dirtiest water I ever saw, which I had procured from a pond, and which to both of us was better than the best iced champagne. There was no inquiring then; I was instantly the best fellow he ever saw, and he told me all about what fun it was to be in command, that he thought he was sure to get some thing now and that he meant to have another go in directly, &c. He wss the most thoroughly English German boy I ever saw. We stood under a tree together, and I gave him some cigars and left. Two hours afterwards I saw his dead body laid out with others in a row, the cigars still stuck between the buttons of his coat. The Parisian, however, is intensely hopeful, and a caricature just published is a perfect image of his thought. There is a huge mouse-trap, on the closed doorway of which is inscribed 'France.' A regiment of mice dressed as Prussian soldiers are marching towards it. Their leader points with his sword to the cheese inside, which has the tempting inscription—'Paris.' It is quite certain that more than half the population of Paris, looking at this sketch, take it for an accurate prophecy of what will happen. The mice will rush in upon the cheese, and will be caught in the trap. On all sides is echoed and re-echoed the exclamation, 'Not one of them will return.' And the newspapers are divided between two theories of the issue upon Paris—either it is a feint or it is a desperate move, the last desperate plunge of [illegible] game is up."

Constantinople, August 31.—The evening journals announce that fires have occurred at Samsun, destroying 2,500 houses, including six churches. At Yenidje, in Macedonia, fires have also taken place, destroying 85 houses.

Lord Shaftesbury, speaking at Ryde, on August 26, on behalf of the London City Mission, said that he believed that the next census would show a population in London of nearly four millions, a serious proportion of whom were in a state of social and moral degradation so great that, in his opinion, unless something were done to improve them, the British Constitution would not be worth a quarter of a century's purchase:—His lordship thought that much of the evil was attributable to the fact that all who could afford it lived out of town, away from their poorer neighbours. The ignorance and poverty of large masses of the people in the metropolis exceeded anything that could be described. When times of trouble came—and they would come—these lawless classes would emerge from their dens by thousands, and they might depend upon it that, unless this mass of people were brought under the influence of the Gospel, the great City of London would some day present a spectacle of conflagration, plunder, and bloodshed that would astonish the civilised world.

—The *John Bull* believes that preliminary negotiations have taken place between certain authorities in the Church and leading Dissenting ministers which may ultimately result in the latter, *with the bishop's licence*, being allowed to preach as well as selected laymen in Church pulpits.

Monday, September 26.

—Some mishap has occurred to the Indo-European cable. Transmission between Suez and Aden has ceased. The land line is available.

—Fall of rain in the Fort 67 inches; Byculla 75.

—*Spectator*: "The lower-class Parisians, taught for half a century to believe France the greatest of military powers, ascribe all defeats to treachery, and display the old temper of 1792. Every foreigner is a spy of Bismarck's, and the faintest suspicion of an accent is sufficient to cost a man his life. The rich French are also suspected; so since Thursday are all who leave the capital; so are all with too much gold; and so, among others, are the courtesans. The temper of the people is horribly fierce."

—The Paris correspondent of the *Daily News* says: "Come with me to the Church of the Our Lady of Victory, and you shall see them humble, devout, patient, praying for their dear ones, and registering their vows before Heaven. The whole church is full of memorials from those who have suffered and prayed, whose heart's hunger has been mercifully satisfied, and who have inscribed their gratitude on the sacred walls. I was at this church on the Napoleon fete-day, and again this morning. It had many worshipers on both occasions, tearful women wrapt in prayer for the most part, with here and there a priest and an aged man. There were lighted candles and pictures, an officiating priest in vestments, and glittering altar ornaments and votive offerings."

—The *Bombay Gazette* hears that the Female Normal School is to be continued in Bombay under Miss Richmond

—Same; London, 2nd; "The Telegraph Construction and Maintenance Company has its hands about full with the Indian cables. The duplicate Anglo-Mediterranean one is now in hand and will be laid probably next month, the capital having been promptly subscribed by the original shareholders. Part of the British-Indian Extension Company's cable from Madras to Singapore has already been sent off, and the remainder, with the Australian company's portion to Java, is now in hand. The remainder of the Australian cable with the China one will be finished early next year, and then we may rest till we see whether duplicate cables are not wanted all the world over."

—The *Hindoo Patriot* says the late uneasiness in Allahabad was owing to the Contagious Diseases' Act which treats as prostitutes women living with soldiers as their wives.

—The *Akmal-ul-Akhbar* describes a curious phenomenon. A short time ago the water of a reservoir near Agra was seen to boil and overflow, innundating the country round. The Brahmins gave out that it was the water of the Ganges that had suddenly appeared. The place at once was considered sacred, numbers of people were attracted to the spot, and began to bathe, worship, and offer perfumes. The water is stated to have been sufficiently hot to boil rice.

—Reuter's Express; Shanghai, Sept. 1: The Viceory Ma has died from the wound inflicted by the assassin at Nanking.—A French War Steamer has gone to Nanking to protect the missionaries in case of a rising.—It seems certain that the head of the Mandarins implicated in the recent massacre will not be given up.—The Chinese are buying and rapidly manufacturing large quantities of arms.—The assembling of Chinese forces in the north continues; in the meantime home instructions are awaited.—The English and French Admirals are at Chefoo.—The French Minister's ultimatum has expired to-day.—No active steps have been taken to comply with his demand. The Chinese are pushing on preparations for a war.

—*Star of India*: "A few days ago, we reported upon the case of a robbery which occurred in the Duncan Road. Godfrey the prosecutor in that case met with a very serious accident on Saturday last. He fell off the 'foreyard' of the Ship 'Tanjore' and fractured his skull. He was removed to the European General Hospital where he remains in a very precarious condition."

Tuesday, September 27.

—Advices from Japan state that a case of dispute between the English and U. S. Consuls concerning the attachment of certain goods was referred to the Ministers, and the American Consul was called upon by his superior to apologise. The matter has been referred to Washington.

Five Europeans and nine Japanese were instantaneously killed by the late explosion on board the "City of Yedo," sixty-two Japanese have since died from the effects of the injuries they received, while it is feared that many who cannot survive are still under treatment. Hopes are entertained that seven Europeans who were injured will recover.

—The *Rast Goftar* says that Mr. Cowasjee Jehanjhir is about to close the Khetwadi Girls' school, supported by him for eleven years at a cost of Rs. 25,000.

—*Star of India*: "For her beauty, for her grandeur,' said Mr Kinglake, 'for her historic fame, for her warlike deeds, for her power to lead the will of a mighty nation, and to crown or discrown its monarchs, no city on earth is worthy to be the rival of Paris.' Yet this beauteous heroic Paris, this Queen of great renown, is now in such distress as she has rarely, if ever known. Not only does she mourn her gay and defiant sons who were to roll back the tide of war far from her walls; not only has the wisdom of Priam and the might of Hector been lost to her in her hour of need; not only is the spiked girdle of the German army slowly contracting round her, but dissension and fierce fighting have broken out within her very streets. The observers on the neighbouring heights, according to the telegram, have seen cannonading and rifle firing going on in the streets of Paris. This means barricades, grape shot, a rising of the people against the soldiery, or of the dangerous classes against the National Guards. It is what has before now taken place in beleagured cities, as in Jerusalem when the army of Titus surrounded it, as in Gamala, where, Josephus said, 'the rage of the Romans seemed milder than the frantic violence of the Jews towards themselves.' Surely this should fill up the cup which has been given her to drink. Paris has seen desperate street fighting enough, but not before, except on a small scale in the Middle Ages, when an enemy was close to her very walls."

—The Am. Barque *Harvester* ran ashore near Howr, about 120 miles E. of Aden, and was abandoned by crew and captain.

—*Daily News*: "M. Edmond About seems to be determined to earn the character of a literary Turco. Nothing now will suffice him short of a general throat-cutting of all his enemies. He has just written an article, entitled 'A Holy Wrath,' which rather resembles, in its tone and temper, the yells of some frenzied and fanatical Indian dervish than the production of a respectable Europeau author. He salutes the Germans as 'a race of rascals;' vows that 'France can save civilization only by destroying all this Teutonic 'vermin,' proclaims that the French must 'go to Berlin to crush in its nest, this barbarism, this stupid feudalism;' and winds up with the declaration that it is necessary 'we'—About and France—'should have upon our eastern frontier a Germany divided, ruined, and muzzled for a century.'"

"Very grave uneasiness still prevails in Peking, and influence is being evidently exerted to keep the feeling of hostility to foreigners alive. The Sisters of Charity have been threatened, though no demonstration has been made. The Government are ostensibly trying to prevent disturbance. A correspondent writes, that four Chinese soldiers and a corporal (!) keep guard in a house adjoining the Cathedral and the Sisters' establishment."

—*Bombay Gazette*: "The Mahomedan *peer*, or saint, charged with murdering his wife, has been tried at the Hydrabad Sessions (in Sind) and sentenced to be hanged."

—*Shanghai Herald*: "The news which we publish to-day, of the assassination of the Viceroy of Nanking, is the most grave which has reached us since the occurrence of the Tientsin massacre. We have before said that the intention apparently was, that a simultaneous rising should take place at Nanking, Yangchow and other places, besides Tientsin. The Belgian Minister's despatch pointed to clear evidence which had been received of this design. The Viceroy of Nanking appears to have, himself, brought it to the notice of the Emperor; and certainly his influence alone prevented its fulfilment. When the minds of the people of Nanking had been wrought up to the highest point, he interposed, and marked his disapproval by visiting the Missionaries on the same day which had been fixed for an outbreak. If it is for this interposition that he has suffered; the fact has a grave political significance, and is more than ever suggestive of the strength and determination of the war-party. But even if any other cause can be traced for the crime, there is still reason for grave apprehension as to what may happen at Nanking, when his restraining hand has been removed. The agitation may be revived; and the 20,000 students who are now assembled there for the examinations, may at any moment think fit to attack the missions."

WEDNESDAY, SEPTEMBER 28.

—In July, 39 vessels passed through the Suez Canal, and in August, 43.

—"*Times of India*: A full-sized marble statue of Her Majesty the Queen, for which the Gaekwar of Baroda some years since contributed upwards of a lac of rupees was received in Bombay last week. The statue will be permanently put up in a circular corner of the open space to the north of the new Post Office buildings on the Esplanade.

—A Hindu wife, 13 years old, has been convicted of murdering her husband's infant sister, and sentenced to transportation for life. Cause of the murder, mother-in-law's oppression.

—*Delhi Gazette*: "The road between the sea-port and Mecca is haunted by robbers who live in the desert and hover round the caravans of pilgrims, making an easy prey of the unwary travellers. The headman at Mecca is, we are assured, in league with these Bedouins, (as we suppose they are called; every robber and every rascal in Arabia enjoys the advantages attaching to the romantic name of Bedouin), and regularly betrays the pilgrims into their hands. Being necessarily cognizant of the time of departure of the carvans, of the dates at which they will arrive at certain spots of the road, and of the class of men of whom the caravan is composed, whether wealthy or poor, or wealthy men with a large *posse* of attendants, he gives information to the Bedouins which enables them to lay ambuscades along the road at certain points and carry off or destroy the travellers. In many parts of the route it is not safe for a traveller to leave his companions even for a few minutes, or to stray off the road, or to loiter; if he does so he is inevitably shot or cut down and his body stripped. That thousands of poor wretches are thus cut off and destroyed yearly, we are positively assured. A Bedouin will murder a man for a piece of rag of the value of a few annas or less. Many of the pilgrims are known to have money and valuables with them, which they carry up to Mecca to purchase the prayers of the saints. This system, which is carried on to an extent almost incredible, is kept secret by means of political intrigue. The harvest which is yearly reaped by the robbers and their abettors is sufficient to enable the former to pay heavily for the connivance of the headman at Mecca, and he has a brother or relative in high office at the court of the Khedive. Thus wheel works within wheel, and the lives of the pilgrims are sacrificed to the cupidity of these villains."

—The *Mitrodaya* has a letter from Belgaum, from which we take the following morcean: "The gathering was unusually a large one. The essay was very ably penned. The elegance of language, beauty of expression, and the congruity of ideas were really admirable, or to quote Mr. Ranaday's expression it was just like a beautiful woman dressed in a beautiful cloth. Our Deputy Collector though labouring under a painful disease stood up at the request of all, and spoke for more than 20 minutes. His cogency of reasoning, coupled with the fluency of tongue, and audible voice, electrified the audience, and stunned them to silence. All eyes and ears were directed towards him. All ears were so offensive that they could not put up with even a slight blow of wind, lest it should deprive them of the golden words that escaped from his lips. To say in a word, we were living statues. This we do not say from a sense of flattery."

—*Indian Mirror*: "A Kulin girl of Vekrampoor near Dacca, aged seventeen years, has been for sometime in the imminent danger of being married to a man who is already the husband of not less than fourteen wives."

She refuses; some uncles, who are Brahmos, support her; the head of the family insists upon the marriage. She has been brought to Calcutta by the uncles; and the matter is now in a Court of Justice.

—Same: "The inaugural meeting of the Society of Theistic Friends in India was held on Saturday the 17th instant, in the Brahmo Somaj of India Mission House. More than three hundred persons were present. Babu Protap Chunder Mozoomdar delivered his opening address on the Progress of Theism, which was listened to with attention. He first pointed out the principles which have contributed to the present progress of Theism, namely (1) its catholicity, (2) its spirituality, (3) its social aptitude. The lecturer then illustrated his views by showing definitely what progress Theism has made in India, in Europe, America, and specially in England. He concluded by expatiating on the obligations of all theists in this country, and the enthusiasm they should feel on receiving the encouragement which the whole religious world has willingly accorded to them. —The objects of the Society are primarily to unite all Theists in India in a common effort to attain and diffuse purity and spiritual life by investigating religious truth and furthering practical morality, intellectual advancement, and social proregss."

FRIDAY, SEPTEMBER 30.

—Deaths last week, 312.

—The daily papers have again taken to showing up the eccentricities of Mr. Manockjee Cursetjee, Judge of the Small Cause Court. Here is a specimen: "In a suit brought by a Marwaree against a Mahomedan, the Court made the amount of the decree payable by instalments of Rs. 15 per month. The Marwaree stated that the defendant was worth more than Rs. 10,000, and that he could at once pay the amount of the decree twenty times over if he pleased. This was questioning the propriety of the Judge's order, and His Honor said:—'You are not satisfied with Rs. 15 per month. Then let defendant pay Rs. 12 a month. I suppose that will satisfy you, Marwaree.' The Marwaree held his peace, because he knew that any further remark by him would have the certain effect of making the amount of the instalment 'beautifully less' by an arithmetical process familiar to those who visit the Second Judge's Court."

—*Cologne Gazette*: "The consuming power of war will consume itself; war will soon be no longer possible; war has become already such a monster, that we find it difficult to satisfy its hunger. Already our arms have arrived at such a perfection, that their destroying powers leave very little to be desired, and still there is no doubt, that after this war they will be improved upon again. Already our rifled guns, mitrailleuses, and needle-guns eat up so many human beings, that even the largest nations find it impossible to carry on war longer than four weeks, without utterly annihilating each other. What will war be in the future, if it still requires more victims?

—*Overland Mail, Sept.* 9: "A page without a parallel in European history is now added to the stupendous incidents of the past six weeks. The Emperor Napoleon has surrendered himself a prisoner to the King of Prussia; Marshal MacMahon's Army of Chalons, under General Wimpffen—the Marshal having fallen, dangerously wounded—has capitulated; and 90,000 French soldiers, including fifty generals, have laid down their arms, and are marching in batches of 20,000 as prisoners of war from Sedan to Berlin. Paris, and with the capital the nation, has thrown off allegiance to the Imperial dynasty, and thinks, by repudiating the act of the Emperor in making war, to escape the penalty of defeat; a Revolution, unique in its quiet accomplishment, has placed a Republican Government of National Defence at the head of affairs; the Republic has been proclaimed with public rejoicings in the chief cities of France.

THE EMPEROR'S SURRENDER: "At ten o'clock the town was to be bombarded, and the French army around it to be shelled, unless the capitulations were signed. It is said that the scene inside the walls and out was, to use a strong expression, 'Hell broke loose.' When the Emperor, who passed weary hours, looked out in the early morning, he beheld a forest of steel and iron on valley and hill-top, batteries posted on every eminence, cavalry in all the plains as far as his eye could reach the hosts of embattled Germans. His decision was taken at last. He would see the King, and seek to obtain from him some mitigation of the terms. Attended by a few of his staff on horseback, His Majesty proceeded along the road from Sedan in a brougham. Count Bismarck was in bed in his quarters in Donchery when an officer rushed in and announced that the Emperor was coming to meet him and to see the King. Count Bismarck rose, dressed hastily—you may be sure in the white-peaked cap with yellow band, dark uniform coat with metal buttons and yellow facings—and hastened off to meet the Emperor. He was just in time to stop the *cortege* outside the town. I was away on the field and therefore cannot, of my own personal knowledge, state what occurred. As His Majesty alighted I hear Count Bismarck uncovered his head, and stood with his cap in his hand, and on a sign or request from the Emperor to put it on, the Count replied, 'Sire, I receive your Majesty as I would my own Royal Master.' There happened to be near the place where the interview occurred, a few hundred yards outside the squalid town of Donchery, the humble cottage of a handloom weaver, of whom there are numbers around Sedan. Count Bismarck led the way, and entered it. The room was not inviting. The great Count walked upstairs, and found that the apartment was filled by the handloon and appliances of the weaver, so he descended, and found the Emperor sitting on a stone outside. Two chairs were brought out of the cottage. The Emperor sat down in one outside the cottage, Count Bismarck took the other and placed it on His Majesty's left-hand side. The officers in attendance on their fallen master lay down some distance away upon a small plot of grass in front of the cottage. The conversation was a strange one, and as Count Bismarck has repeated it freely, or the principle points of it, no doubt it will soon be known and remain for ever as historic. The great point to be gained was peace, but, as far as His Imperial Majesty was concerned, no assurance of it could be obtained by Count Bismarck. The Emperor stated that he had no power. He could not negotiate a peace; he could not give orders to the army, nor to Marshal Bazaine; the Empress was Regent of France, and on her and her Ministers must devolve negotiation. So Count Bismarck thereupon remarked that it was of no avail to hold any further conversation on political matters with His Majesty and that it would be of no use to see the King. The Emperor desired to to see the King in person, but Count Bismarck declared that it was not possible to accede to His Majesty's wishes' 'until the capitulation had been signed.' 'Then, as the conversation was becoming rather dangerous, and as the situation was becoming dificult on both sides, we ended it.' The interview terminated. Count Bismarck went to see the King. The Emperor withdrew to consult his officers. It was a stupendous moment. The garrison of Sedan was furious at the idea of capitulation. But there, in grim black lines, on every bluff and knoll, on every ridge above the Meuse, on all the heights around, were drawn up the batteries which would rain a hail of fire on the devoted town. Some 600 guns would burst into a sheet of iron against every house. The town, with a few old guns on the walls, with the French field artillery utterly crushed, completely commanded from three sides, could offer no resistance. The troops outside would have simply been turned into a mass of shattered bones and torn flesh in such a shambles as history has never recorded in its pages of horrors. Negotiations as to terms [illegible] at last the modifications which the French urged as to the officers' side arms and parole were agreed to. At 11-30 the capitulations were signed, as agreed upon by General Wimpffen and General von Moltke, and I believe Count Bismarck took part in the deliberations:—The garrison and army of Sedan to surrender as prisoners of war, to be sent into Germany; the officers to be liberated on parole that they would not serve against the King of Prussia in case the war goes on; all horses, guns, and munitions of war to be given up. The Emperor's detention in Germany was understood to be a part of the stipulation. When all this had been arranged, the King of Prussia met the Emperor as his prisoner on a wooded knoll sloping down to the Meuse. A short way outside Sedan, and separated from it by the river, stands a pretty country house built in imitation of an old chatean, but perfectly new, and provided with glass conservatories at the angles. It commands a beautiful view of the valley and town, and is surrounded by a pleasure ground and a small plantation, secluded from the road. About two o'clock the King, with his body-guard and an escort of Cuirassiers, attended by the Crown Prince and a staff of general officers, proceeded, to this chatean, which was charmingly furnished and received the Emperor, who came with his personal followers and staff in charge under escort."

—Correspondent of *Daily News*, Paris, Sept. 4: "I drove slowly along the quay parallel with the orangerie of the Tuileries towards the palace. The Tuileries gardens were full of people. I learned that in the morning orders had been given to close the gates, but that half an hour before I passed the people had forced them open, and that neither the troops nor the police made any resistance. My coachman, who, I dare say, was an Imperialist yesterday, but was a very strong Republican to-day, pointed out to me several groups of people bearing red flags. I told him that the tricolour betokening the presence of the Empress still floated from the central tower of the Tuileries. While I was speaking, and exactly at twenty minutes past three, I saw that flag taken down. That is an event in a man's life not to be

forgotten. Crossing over the Pont de Solferino to the Quai d' Orsay, I witnessed an extraordinary sight indeed. From the windows of those great barracks formerly peopled with troops, every man of whom was supposed to be ready to die for his Emperor, I saw soldiers smiling, waving handkerchiefs, and responding to the cries of 'Vive la Republique!' raised by gendarmes, cavalry, soldiers of the line, National Guards, and people below. Well-dressed ladies in open carriages shook hands with private soldiers and men in blouses, all crying 'Vive la Republique!' Nay, strangers fell on each other's necks and kissed each other with 'effusion.' In the neighbourhood of the Pont Neuf I saw people on the tops of ladders busily pulling down the Emperor's bust, which the late loyalty of the people induced them to stick about in all possible and impossible places. I saw the busts carried in mock procession to the parapet of the Pont Neuf and thrown into the Seine, clapping of hands and hearty laughter greeting the splash which the graven image of the mighty monarch made in the water. I went as far as the Hotel de Ville, and found it in possession of His Majesty the Sovereign People."

In Ireland, the defeat of the French army and the fall of the Emperor has been more deeply lamented probably than anywhere on the face of the earth. Almost without comment, it has been proclaimed in Florence that after the close of the present month of September, the seat of Government will be transferred to Rome.—Preparations are making to send the overland mail by Brindisi, Tyrol, and Ostend, in case the French railway traffic is disturbed.

Miscellany.

—*New York Observer* : "Two Chinese were married in Newark last week, by Rev. Dr. Meier-Smith, V. P. Suvoong, of Shanghai, and Ellen Day Gutzlaff, an adopted daughter of Mrs. M. W. Day. Mr. Suvoong came to this country about 9 years since, and has been educated at the Virginia Theological Seminary with the design of returning to his native land as a missionary; the young woman was brought here about 20 years since, when a young girl, and adopted and educated by Mrs. Day."

—Mention has been made of the large gifts made by Sir Francis Crossley, amounting to about £80,000. He accompanied the gift of land for a park for the people of Halifax, with the subjoined remarks: "What I am about to say now is what I have not told my dearest friend—not even the fair partner of my life; but when she reads the report of what I am about to say, she will remember that on the occasion when I returned from the walk I am about to relate, I asked her where those words were to be found in the Bible, 'The rich and the poor meet together, and the Lord is the maker of them all.' She is a helpmate in these things as well as in every other. On the 10th of September, 1855, I left Quebec, early in the morning for the White Mountains of the United States. I remember that when we arrived at the hotel at the White Mountains, the ladies sat down to a cup of tea, but I preferred to take a walk alone. It was a beautiful spot. The sun was just then reclining his head behind Mount Washington, with all that glorious drapery of an American sunset which we know nothing of in this country. I felt that I should like to be walking with my God on the earth. I said, 'What shall I render to my Lord for all his benefits to me?' I was led further to repeat that question which Paul asked under other circumstances —'Lord, what wilt thou have me to do?' The answer came immediately. It was this: 'It is true thou canst not bring the many thousands thou hast left in thy native country to see this beautiful scenery, but thou canst take this to them. It is possible so to arrange art and nature that they shall be within the walk of every working man in Halifax; that he shall go and take his stroll there after he has done his hard day's toil, and be able to get home again without being tired.' On the 10th of September, when I went to the White Mountains, I had no more idea of making a park than any one here of building a city. On the very day I returned, I felt as convinced to carry it out as I was of my own existence, and never from that day to this have I hesitated for a moment whenever difficulties arose. I knew they might be overcome and would be overcome. It is a happy day for me that I am permitted to see the result."

—"When we took our place among the nations of the earth, we numbered three millions, while now nearly that whole number comes from abroad every six years. The earth has never witnessed such a spectacle since man inhabited it. If the millions that in the last thirty years have landed on our shores, had precipitated themselves suddenly in one mighty mass upon us, we should have been filled with terror, if not with despair. Yet they are as truly here as though they had come in one vast fleet. Rome, though with the influx of barbarians her descent began, never ventured on such an experiment as we are trying, nor has any modern nation had such a question to grapple with. The confusion of tongues, instead of scattering the race, seems to concentrate it on our shores. Whether a nation can become great and durable by accretion, instead of growth, is a problem we are to solve. We have undertaken it voluntarily and we must go through with it, whatever the result may be. No one can confidently assert that the final solution may not be grand for the race; still, every thoughtful man will acknowledge there is cause for alarm. And yet, strange as it may seem, those who have the conduct of national affairs, and are called statesmen, give the subject scarcely a thought, and leave the most momentous experiment ever tried by any nation, to take care of itself; while those who by profession are supposed to be outside of politics, watch it with the deepest solicitude, and estimate its importance rightly. Although so much of the energy and time of the clergy are given to instruct and save the souls of this vast horde, the great majority of which have no religion at all or a false one; they yet see clearly the political aspect of the question, and proclaim it in the ears of the nation. In this respect they are not only watchmen on the walls of Zion, but of the State. While politicians are thinking only of how fast they can turn this foreign mass into voters and use them for party purposes, Christians are trembling for the well-being and stability of the State.

"At first, our chief immigration was from Ireland, whose strong hands were needed to build our railroads and canals, and the great danger to the country was from the power a priesthood hostile to our institutions had over them. Then Central and Northern Europe began to pour its hundreds of thousands on our shores, and those, it was said, we needed to fill up our waste places and cultivate our wild lands. The evil that followed was seen in the effect they had in changing our laws affecting our social customs and weakening respect for the Sabbath and religious institutions. Every year they demand a larger liberty, and legislation more in conformity with their feelings and views, and obtain it. Thus we see the social, political and religious character of the nation steadily undergoing a transformation under this foreign influence.

"But now we are taking another step forward. While thinking only of draining Europe, we suddenly find that we have tapped Asia, and are threatened with an inundation from the teeming millions of China. Hitherto the vast multitude that came to us yearly has been chiefly divided into two classes,—tillers of the soil, and those who do servile or hard labor,—both of which, it was said, we needed. Now, all at once, we are importing skilled labor, and American artizans are waking up to the danger that threatens them. Now, though working men's associations may call meetings and pass resolutions, and opposition to it be organized on a vast scale, it cannot be stopped. It is only a part of the mighty problem we have voluntarily proposed as a nation to solve, and whether it be an evil or not, it cannot be treated separately. It is simply a part of a grand experiment. We have put our hand to it, and God will determine the issue. We have been sending missionaries to the heathen. They are coming to us. Let us meet the case as Christians and freemen."

—Mr. Franklin Philp, a Washington bookseller, who was well acquainted with Dickens, publishes the following extract from a diary which he kept while in England last year, and which gives some details of the home-life of the great author:

"*July* 25, 1869.—Went to Charing-cross station at 10-40, met Dickens there (by appointment), accompanied Mr. Dickens, his daughter, sister-in-law, Miss Stone, (sister of Marcus Stone, the artist), J. M. Kent, editor of the *Sun*, to Higham, by rail—gentlemen walked up to Gad's Hill—ladies sent on in a carriage. On arrival (half-past twelve), commenced with 'cider cup,' which had previously been ordered to be ready for us—delicious cooling drink—cider, sodawater, sherry, brandy, lemon-peel, sugar and ice, flavored with an herb called burrage, all judiciously mixed. Lunch at one o'clock (completedby a *liquor* which, Dickens said was 'peculiar to the house.') From two to half-past five we were engaged in a large, open meadow at the back of the house, in the heathful and intellectual sport of 'Aunt Sally,' and rolling balls on the grass; at half-past three interval for 'cool brandy and water;' at half-past six o'clock we dined—young Charles Dickens, and a still younger Charles Dickens (making three generations), having arrived in the meantime—dinner faultless, wines irreproachable; nine to ten, billiards: ten to eleven, music in the drawing-room; eleven, 'hot and rebellious liquors,' delightfuly compounded into punches; twelve, to bed."

—Some remarkable facts in confutation of Sir Charles Lyell's theories of the myriad ages of geological evolution are supplied by the investigations of Professor Kjerrulf, of Christiania, who is making the survey of the Norwegian coast for the Government. He has examined the raised beaches and terraces and declares Sir C. Lyell's theory (which requires 20,000 years for their present elevation) to be utterly baseless. In the first place, he says, the uppermost limit of the sea action is only one-tenth as high as Lyell states, and consequently that this single correction would cut down his figures from 240,000 to 24,000 years. Secondly, he proves that the coast has not risen by a constant slow motion, but by a series of sudden elevations, separated by periods of perfect rest; and consequently that all calculations based on a supposed uniform rate are worthless, and the total time spent in the elevation may have been very short. Finally, he says, the idea that the coast is now rising is entirely erroneous, this being a stationary period. Mr. Lyell must try again.

—A portion of the English clergy have signed the following protest: "It no longer admits of question that certain members of the Company of Revisers of the Authorised Version of the New Testament, known to belong to sects external to the Church of England, received what was to all intents and purposes an invitation to communicate with their fellow-revisers in Westminster Abbey on the 22d of June last, and did accordingly receive the Holy Communion, in Henry VII's Chapel, at the hands of the Dean of Westminster.

"While we by no means disregard the manifest breach of Church rule involved in such an invitation, we hold it to be an especial scandal that among the persons so invited was a known 'Unitarian,' who has since publicly declared that he received the Holy Sacrament on this occasion without 'joning in reciting the Nicene Creed,' and without 'compromise,' as he expresses it, of his principles as a 'Unitarian.'"

—*Sunday Observer* : "There will be great exultation in the Ritualist churches to-day in consequence of the decision given yesterday (July 23) by the Dean of Arches in the case of the Rev. W. J. E. Bennett, Vicar of Frome. Mr. Bennett is one of the most advanced leaders of the extreme Catholic party in the Church of England, and in reference to his church work he denies the right of the civil courts to interfere. He therefore did not put in any appearance, left the whole matter in the hands of the Court without any explanation, and gained a judgment in his favour, in face of a strong bar which had been engaged by the Church Association, the real, although not the nominal promoters of the suit. The great point gained by the Ritualists in connection with the judgment delivered yesterday, is that they may call the Holy Communion a 'sacrifice,' that they may teach 'the Real Presence,' so long as they do not get too near the Roman Catholic doctrine of Transubstantiation and carnal presence; and that they may talk of adoration of the consecrated elements, so long as they confine themselves to a personal belief in its efficacy—that is, if they only say, 'I adore' and so on, without maintaining that it is an admitted doctrine of the Church. It cannot be concealed that it is the greatest triumph the Ritualists have ever gained, one with which minor considerations will, in their estimation, sink into nothing. Of course an appeal is to be lodged with the Judicial Committee of the Privy Council; but it cannot, under any circumstances, be heard until the middle of next year. Although Mr. Bennett may not appear, *per se*, before the Judicial Committee of the Privy Council, no doubt a very strong effort will be made by the Ritualist party throughout the country to engage the highest legal talent, in order to uphold Sir Robert Phillimore's decision."

—*New York Observer*: "This year is the fiftieth anniversary of the landing of the pioneer missionaries of the American Board on the Sandwich Islands, and the occasion was celebrated there a few weeks ago in a grand and joyful manner. The jubilee commenced on the 15th of June, and continued for a week. Not only did the missions take part in it, but also the Hawaiian Go

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verment, natives and citizens generally. The King issued a proclamation, declaring the first day a public holiday, and ordering all Government offices to be closed; and the Legislature adjourned in honor of the event.

"The celebration opened with a grand procession through the streets of Honolulu, composed of bands, military, Sabbath schools, clergymen of all denominations, members of the Legislature, societies and citizens. At 11 o'clock, jubilee services were held at Kawaiahao church, where a 'jubilee hymn' was sung, and addresses delivered by Rev. Dr. Clark, Secretary of the A. B. C. F. M.; the U. S. Minister Resident, and the representatives of the Hawaiian Government, the Evangelical Association, and Mission Society. His Majesty, according to one account, attended the church services in person. In the afternoon, a feast was given, at which nearly 7,000 persons partook, and to which the King made the royal contribution of *ten thousand pounds* of poi, twenty hogs, eight sheep, 400 mullet fishes, one bullock, etc., etc."

The Honolulu *Gazette* contains the following:

"On Sunday morning, Rev. M. Kuaea delivered a semi-centennial sermon in Hawaiian at Kawaiahao church, and in the evening Rev. Dr. Damon delivered the semi-centennial sermon in English at the Fort street church. On Monday evening, Mrs. Thurston gave readings of reminiscences of fifty years ago, at Fort street church, to a large audience; all of whom were deeply interested in the recital of the experiences of the venerable lady, who is one of the few remaining of those devoted missionaries who fifty years ago landed on these shores and commenced the work of evangelizing this people—a work which they have so gloriously accomplished. Last evening the reminiscences of Rev. A Bishop and Mrs. M. P. Whitney were read at the same place."

During the week there were examinations of schools, missionary meetings, commemoration speeches, and social festivities.

—A letter from Rome says: "The plan of carrying everything with a high hand is one which Rome seems determined on pursuing everywhere. In Constantinople, Monsignore Arekian has been ordered by Monsignore Hassoun to get possession of the church of St. John Chrysostome, no matter what may be the consequences. The church is watched day and night, for the worthy Roman Armenians stop at nothing just now. They got into the church one night, some three months ago, and set up the throne of their patriarch, which was duly hustled out next day. But they are now much more desperate than they were then; and the Turkish Government has marked them as enemies of public order. In Sarmatia, the Viennese Father Malachia read in the church the late apostolic (!) letter threatening Armenian Oriental Catholics with the major excommunication. These readings have been forbidden by the Turkish authorities, as productive of disorders. On this occasion, indeed, the people seized the paper from the priests' hands and tore it to bits. A scene of tumult ensued, and several arrests were made. The very day of the great fire this affair occurred, and has caused great indignation among the Turks, who are inclined to set a good Christian example. It must be remembered that 10,000 faithful subjects of the Sultan are being insulted and persecuted by the emissaries of a foreign government."

—Orissa Baptist Mission Report; Cuttack: "We had the pleasure of reporting last year that a larger number had been added by baptism than in any year since the establishment of the Mission, and we have now with deep thankfulness to state that the number baptized this year has been much larger. *Fifty-two* have in baptism confessed that Jesus Christ is Lord, and that long as life shall last it is their desire to be His devoted disciples. As many as *forty* were proposed at one church-meeting. We felt that we could not say that 'the former days were better than these,' for the circumstance was unprecedented, and we are confident that all who are interested in the advancement of the kingdom of Christ among the heathen will as they read these encouraging facts participate in our thankfulness and joy, and will with us devoutly acknowledge the grace of God in all the real good that has been effected."

—Some years ago the following "Twelve Reasons for substituting Arbitration for War" were published. The re-publication at the present moment may be not inopportune:

First.—Because War is the most dreadful of the numerous evils that have afflicted mankind. It reverses the ordinary rules of morality, ignores the teachings of Christianity, and embodies in its action every form of violence and wrong.

Second.—Because War appeals to the passions; Arbitration to the reason, conscience, and judgment.

Third.—Because War can never prove which nation is right in any matter in dispute; it can solely demonstrate which is the stronger.

Fourth.—Because War makes such Governments as resort to its aid the Judges of their own cause.

Fifth.—Because Abitration is, in nearly every instance, employed to settle international disputes when one, or more usually both, of the belligerents are exhausted by the sword.

Sixth.—Because Arbitration is always possible. Of this the declaration of Earl Russell that "on looking at all the wars which had been carried on during the last century, and examining into the causes of them, he did not see one of these wars in which, if there had been proper temper between the parties; the questions in dispute might not have been settled without recourse to arms," is most conclusive testimony.

Seventh.—Because War fosters an aggressive and domineering temper in both parties, which, on the contrary, would be checked and restrained by Arbitration. If the nation which triumphs in war even gain the immediate object sought, its success is clogged with an almost unquenchable hatred on the part of the vanquished, which renders fresh aggression constantly imminent.

Eighth.—Because War involves the nations of Europe, even during Peace, in a total annual expenditure of not less than £20,000,000, and absorbs upwards of *four millions of men*, who would otherwise have remained productive labourers, increasing instead of destroying the prosperity of their respective countries.

Ninth.—Because the moral and material interest, and the social prosperity and comfort of the people in all countries, are identified with, and promoted by Peace.

Tenth.—Because War is condemned by its fearful cost in human life, by the mutilations and shattered constitutions it inflicts upon its victims, by the groans of its widows and orphans, by the desolations which have ever marked its course, and by the fearful sufferings and demoralization it has invariably entailed upon mankind.

Eleventh.—Because the results aimed at by war have been very rarely secured, and the blood and treasure thus expended have consequently been utterly wasted.

Twelfth.—Because War is entirely at variance with the spirit and teachings of Christianity, while Arbitration would be a means of enforcing upon nations that moral restraint which is enjoined by the Gospel.

TELEGRAPHIC NEWS.

London, 22nd.—The engagement which took place on the 20th inst. occurred at Sceaux, south of Paris.—The negotiations between Count Bismarck and M. Jules Favre continue at Ferris, the King's head-quarters. The preliminary discussions which have taken place only concern the mode of securing a sufficient guarantee on the part of France for the fulfilment of whatever terms of peace the Provisional Government may agree to.—The Prussians have taken Toul. A letter from General Wimpfen throws the blame of the capitulation at Sedan on the Emperor Napoleon.—Mr. Morton has accepted the appointment of American Minister in England.

23rd.—The Prussians deny the alleged French victories; 2,000 of the Garde Mobile have been captured at Versailles.—Another Strasbourg Lunette has been taken.—The French Fleet has quitted the Baltic.—It is understood, that M. Jules Favre has offered as terms of peace complete indemnification for the costs of the war, the demolition of the fortifications of Metz and Strasbourg, and the surrender of a portion of the fleet.—The negotiations for peace have failed.—The Government at Tours announce that Count Bismarck demands the reduction of France to a second rate power with the annexation of Alsace and Lorraine as far as Metz, by right of conquest.—Count Bismarck's conditions for an armistice include the surreder of Toul, Strasbourg and Fort Valerian.—The population of Paris will rather bury themselves in its ruins.—The war will be prosecuted to its bitter end.—The elections for the Constituent Assembly are adjourned.—The Prussians have established definitive German postal arrangements in Alsace and Lorraine.—Count Bismarck has addressed circulars to the German Representatives abroad dwelling upon the necessity when making peace, to have Metz and Strasbourg and push far back the German frontier as a material guarantee against future French attacks. Germany, he says, is not desirous of interfering with French internal affairs, and is indifferent as to what Government France chooses. —The official German Gazette of Alsace says, that Alsace and Lorraine are German in their ideas and language, and that when they are re-annexed they will soon adopt German policy.

24th.—It is reported from Ferriers, that cannonading and rifle firing were observed in the steets of Paris on Wednesday, from the overlooking heights. It is not known, who the contending parties were. Toul surrendered on the same terms as were granted to the French at Sedan, —The Emperor Napoleon is said to be preparing a manifesto to the French nation from Wilhelm's Hoehe.

25th.—Count Bismarck formally denies the statement made by the French Government that he demanded the surrender of Fort Valerian.—The Plebiscite of the Roman States is fixed for the 2nd proximo.

Tours, 22nd.—No further news has been received from Paris.—It is rumoured that it is possible the Government delegation will remove hence to Bordeaux.—The Prussians have occupied Melun. An Army Corps has crossed the Seine near Trill, their supposed destination being Rouen.—The garrison of Rome having capitulated, has been sent to Civita Vicchia. Rome is occupied by a contingent of each division of the Italian Army.

PASSENGERS ARRIVED.

Per *China*, 24th:

From Southampton.—Sir W. Morgan, General Beatson, Colonel C. F. M. Munday, Colonel and Mrs. G. A. Laughton, Lieutenant Colonel R. H. Sankey, Captain W. Virtue, Leiutenant F. C. Singleton, Mr. and Mrs. Fryer, Mr. and Mrs. Hennell, Mr. and Mrs. W. Angus, Miss. E. Hunter, Mr. R. D. Francis, Mr. and Mrs. Kingcom and infant, Messrs. G. F. Laird, R. N., G. R. Sharpe, W. H. Russell, C. McDonald, John Duff, Engelke, F. H. Jollye, H. H. Taylor, S. W. Chart, J. Thomson, S. Thomson, Edward Rose, R. N., Samuel Hodgers, R. N., and Mr. Sassoon's native servant.

From Marseilles.—Mr. Scroggie.

From Suez.—John Mousley.

From Aden.—Mr. W. H. Arnold Allen.

PASSENGERS SAILED.

Additional, per *Sumatra*, 25th:

For Southampton.—Captain and Mrs. Galloway, Mr. W. Brown, Mr. Alexander Selby, Captain R. K. Cawing, Captain E. Huxham, Captain Lloyd, and Mr. Robertson.

For Suez.—Captain C. E. Benthall and Major DeCosta.

DOMESTIC OCCURRENCES.

BIRTH.

DUBOIS—Sept. 19th, at the Bishop Cotton School, Bangalore, the Wife of the Rev. E. H. DuBois, of a son.

MARRIAGE.

RANSON—STERLING—Sept. 27th, at St. Thomas' Cathedral, Bombay, by the Rev. T. C. Wilson, Ralph Ranson, Government Telegraph Department, to Caroline, second daughter of Mr. Sterling.

DEATH.

WELLS—August 27th, at Worthing, Sussex, Eden, the beloved wife of W. Wells, Esq., late of Kurrachae, aged 28 years.

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